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Father Edward Sorin.

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NIGH five and sixty years have passed away
Since first he came upon this holy ground,
A child of lofty destiny, and found
The inspiration that impelled his stay.
Those five and sixty years were as a day
To him, whose vision pierced the depths profound
Of centuries,—whose prospects were not bound
By his own venerable years: the grey
Of morning's mist will curtain all the east,
And clouds will dull the splendor of the skies
At noon and eve, if they, who seek success,
Read not the future like that trustful priest,
Nor search the misty dawn with piercing eyes,
Nor build great hopes with holy eagerness.

C. W. L.

Character-Treatment in Stephen Phillips.

BY ROBERT A. KASPER, '07.



HE purpose of the dramatist is to set forth one main action with its beginning, middle, and end, and such subordinate actions as are necessary. The hero should receive opportunity to make his energy kinetic in order that he may show that intense struggle which dramatic action implies. All the actions of the play need not necessarily centre about the one man; but they should centre about others only in order to place the hero more prominently before us.

From the foregoing we see that the drama must have Poetic Truth, Organic Dramatic Unity and Nobleness,—otherwise,

the Character-Treatment will not be good. I shall briefly define the meaning of these terms, then by analyzing his Character-Treatment, especially that of the hero, show that the plays of Stephen Phillips possess all three of them.

The business of the play should not take over two hours; hence the dramatist must select those actions which are most important. He should emphasize these in such a manner that we may infer, from what we see, actions and events which we do not see. In other words, the dramatist should make us co-workers with him. Freitag tells us that the dramatist should supply the humor, the contrasts, the emphasis which life and nature lack, and if he preserve the type, although ennobling it, his work has Poetic Truth. Of Organic Dramatic Unity, Aristotle says in the Poetics: "Tragedy is an imitation of an action, that is complete and whole, and of a certain magnitude. . . . A whole is that which has beginning, middle and end. . . . A well-constructed plot, therefore, must neither begin nor end at haphazard, but conform to the type here described."

The plot and characters should conspire to one tremendous end, and there must be dramatic action which implies struggle, intense struggle. The nobility of the drama exists in treatment. If it does not, the drama is no art product. The serious drama must have the nobility that springs from a wise and vital treatment of human nature. The great drama must have enlargement of soul and stress of passion. Shelley says that it is not the province of the dramatist to

Assert eternal providence

And justify the ways of God to men,

but rather to show the ways of men toward

God,—or whatever stands to him for God,—and toward each other.

The plot of Phillips' "Sin of David" is laid in the marriage of a youthful girl, Miriam, to an elderly man, Mardyke, to whose care she had been intrusted by her dying father at La Rochelle. Sir Hubert Lisle, the hero of the play, is Commander of the Parliamentary forces in the Fenland, Mardyke being a Colonel under him. The period of the play is the first year of the English Civil War between Charles I. and the Parliament. In the opening of the play we see Miriam smarting under the rebuffs of her fatherly husband, and her soul is filled with love that must be received by some one. We are thus prepared for the struggle which is unconsciously prefigured. In the first act, Lisle is given the opportunity of casting the deciding vote upon the life of a lieutenant who has committed an outrage against a woman. At first glance this seems a fixture to the play; but, Shakespeare-like, the author wishes to place us in the environment in which the hero will move. We are also given a glimpse of the temperament of the hero, when, after he has ordered the man shot, Miriam turns to him with: "But such a doom!" He replies: "No doom too harsh! In this our virgin cause we of that sin must purify us—thus."

The chief interest of Sir Hubert Lisle at the beginning of the play proper is Miriam, whom he loves. From the glimpse we have received of his temperament, we know that he is a defender of just moral rights, and we can readily imagine the intense struggle that would take place within him were he tempted to transgress those rights himself. He shows this inner struggle when he speaks to Miriam, walking away from her and again returning to her. He expresses his passion for her the first time when he discovered the bruise, caused by her husband, upon her arm. He, a lover of woman's rights, is naturally much affected, and he says to her: "But, 'tis bruised by a blow!—my heart spoke then. This burning silence, secret eye lightnings must break in words at last! Miriam struggles with her passion, but, overcome, finally turns to him with: "O all my life has listened for thy step." After these expressions of love, their

passion for each other develops with the action of the play, and when Lisle receives an opportunity to send Mardyke upon an errand which will mean death, he exclaims: "And why should I not send—him?... He is ripe with such experience as none other hath.... I do but send him whom the peril asks by man unblamed, with God how stand I?.... To stab him in the back? He shall not go.... Rather myself go; leave pure this house, and hurl this luréd soul upon the branch." Thus does he struggle with himself to overcome his great love, to act honorably when now he has received an opportunity to remove the only obstacle that lies in his path. When Miriam appears, however, he is lost and Mardyke is sent to his doom, Miriam being entirely innocent of the seriousness of his errand.

When next we see the hero, he is the husband of Miriam. A child, for which they show great devotion and love, has been born to them. They admire it, playfully fight over it. The child is suddenly seized by a strange disease and finally dies. Here the passion of the hero rises once more. His wife's passion also rises and is reflected upon her husband. Lisle knows he has sinned, and Miriam believes it to be her sin, as she shows when she exclaims: "In blind blood have I sinned, and he is struck. And you! I have made you suffer! You'll not speak. Yet the gripped hand, the soldier-silence tell. Mercy, mercy, my lord!" and she casts herself at her husband's feet. He bids her rise, saying: "In mercy rise! Cling not about my feet! Loose you my knees! I will not see you suffer or abased! shudder away from me! Mine was the sin. I, I alone, have wrought this vengeance down."

From now on it becomes a question of her forgiveness of him. When finally he tells her: "Dear, in a deeper union are we bound than by the earthly touch of him, or voice, human or little laughter in the sun. . . . Yet shall we two together go to him." She answers, slowly taking his hand to lead him: "Will you come in with me and look at him?" There is great art in this ending.

We have seen how prominent the main action, love for Miriam, is throughout the play—also that it centres about the hero.

It is a whole, for it has its beginning when Lisle meets Miriam, its middle when they are married, and its end when the child dies and their sin is thus wiped out. It runs smoothly through the play and it does not end, nor begin at haphazard. It can readily be seen that the subordinate actions lean toward the main action, and thus toward the hero. This is true organic dramatic unity. The selective process is also perfect, and there is much nobility in the expressions of the very soul of the hero and his wife.

The plot of "Paolo and Francesca" is similar to that of the "Sin of David." It lies in the fact of the marriage of a man and woman, whose relationship should be father and daughter not husband and wife. The principal characters of the play are Paolo and Francesca, the former being the brother to Giovanni. Francesca, in the course of the play becomes the wife of Giovanni; but we are left to imagine the marriage ceremony, the author making use of the selective process, which is so necessary to the dramatist. Lucrezia is the cousin of Giovanni and she becomes his agent, so that both together intensify the passion of the hero.

At the beginning of the play we find that Paolo loves Francesca whom he has brought from Ravenna to become the wife of his brother. He shows this when he resolves to go away from temptation: "Come nothing nearer than such far-off tears or peril from the pages of a book—" Francesca shows interest in him by answering: "To-night! Ah, Paolo, go not away so soon! You brought me hither—leave me not at once, not now—" And he interrupts her with: "Francesca!" Again does she express her childish interest in him, when later she exclaims: "Can we not play together a brief while? Stay, then a little! Soon I shall be used to my grave place of duty—but not yet. Stay, then, a little!" Despite these expressions of deep concern for him, the hero departs, showing a willingness to fight the seed of love while it is yet within his power to do so. The future action of the play is prefigured by the words of the blind Angela who tells Giovanni that a youth will win the love of his wife. In the words of Giovanni: "If Paolo it is!" We guess his meaning, and are prepared

for great passion and strife, which his vengeance will cause.

The chief interest of the hero at the opening of the play is love for Francesca, which he attempts to overcome as we have already seen. The first growth in the action takes place in the drug shop of Pulci. The incident intensifies the passion of Giovanni and thus reacts upon the hero. Giovanni has bought a potion, with which he will win back the love of his wife, when a knock is heard upon the door of the shop. He hides and Paolo enters, asking for a drug which will cause his death, telling Pulci: "Old sir, I am on my death-bed, and to you confess,—love, where to love is extreme treachery—love for another's wife." And again: "O I can not near her bide, but infinite her lightest whisper grows. There's peril in the rustling of her dress." Here we see the intense passion of Paolo for Francesca. Giovanni having heard the above expressions of love, naturally becomes roused, and thus the action of the play becomes more intense.

Paolo upon leaving the drug shop rushes to the side of Francesca, wishing to see her once more before he dies. He finds her reading of a love similar to theirs, the story of Launcelot and Guenevere, and the author, with cleverness personified, closes the scene with Francesca drooping towards Paolo, exclaiming, "Oh, Launcelot!" whereupon Paolo kisses her. Giovanni suspects the meeting, and the action relative to the hero is increased in intensity.

Giovanni with fiendish villainy plans to kill the lovers while they are together, and he pretends to return to the war, urging Francesca to have Paolo with her. When he asks her: "Can you not bear to part with me some hours?" she answers: "I dread to be alone. I fear the night and yon great chamber, the resort of spirits. I see men hunted on the air by hounds: thin faces of your house, with weary smiles. The dead who frown I fear not: but I fear the dead who smile! The very palace rocks, remembering at midnight, and I see women within these walls immured alive come starving to my bed and ask for food." From these words teeming with nobility, we are prepared for the action that will bring on the catastrophe, namely the company of Paolo.

Lucrezia urges Francesca to allow Paolo to come in, but she fights her passion attempting to change the subject. However, when she hears his voice from without, she succumbs to her passion for him. They sit together and allow their love to have full sway. She tells him: "Kiss me again! I smile at what may chance!" and he answers her: "Again, and yet again! And here and here. Let me with kisses burn this body away that our two souls may dart together free. I fret at intervention of the flesh, and I would clasp you—you that but inhabit this lovely house." Once more she answers: "Break open then the door and let my spirit out. Paolo, kill me: then kill thyself: To vengeance leave these weeds, and let our souls together soar away." When she expresses fear, he tells her: "What can we fear, we two? O God, Thou seest us Thy creatures bound together by that law which holds the stars in palpitating cosmic passion-bright." Thus do they pour forth expressions of their souls in passages of nobility, sublimity and literary merit.

The main action of the play, Love, has, as we have seen, stood out prominently and plainly throughout the play, and it has centred about the hero. In order to have complete unity, all we need now is a catastrophe that follows from the events that have already taken place. In giving us such a catastrophe, the author again proves himself master of the selective process of dramatic art. Giovanni enters, and his cousin discovers blood upon his hand. From this we conclude what has happened. When the lovers are brought in upon a litter, Lucrezia asks Giovanni: "What ails you now?" and he replies: "She takes away my strength. I did not know the dead could have such hair. Hide them. They look like children fast asleep." This closes the play and in this ending we have art, nobility, greatness.

(CONCLUSION IN NEXT ISSUE:)

WHAT though man understands the motion of the stars, the measure of the earth, and the whole circle of human sciences, if he be ignorant of the science of the saints, which alone will conduct to eternal bliss.—*Bishop Hay*

Varsity Verse.

TO ALMA MATER.

FAIR Mother, we gladly return to thy throne,
On thy storm-beaten mountain of truth,
To view thee once more on thy summit alone
As thou stoodst in the days of our youth.
Thy brow is still youthful, thy motherly face,
All aglow with a motherly pride
Smiled again, as thou claspest in loving embrace
Thy long absent child to thy side.

How proudly we cherish that fairest of days,
That rare festal moment of bliss,
When tear-stained and throbbing with fond
farewell lays
We stooped for thy last parting kiss:
O shrine of the pure! breathe thy beautiful soul
In blessings like fragrance divine,
Let thy after-glow lighten the path to our goal
While life's fading twilight is mine.

J. J. BOYLE, '08.

AN APOSTROPHE.

A sage thou art in truth; aye, too, a villain and
fool;
To loftiest heights thou risest and to lowest depths
dost sink,
The keeper of the keys of human knowledge and the
tool
Of half the world's corruption-breeders—thou, O
Printer's Ink!

L.

JUST FOUR MINUTES.

Two ladies from Kalamazoo,
While the train crew lunched, wished to lunch too.
"Is there time?" asked one swan.
"Not much," growled the "Con,"
"From two to two, to two two."

J. J. B.

WHAT'S IN A NAME.

A new married husband, Saul Peter,
Loved his wife not and started to better;
When he landed a whack,
She handed three back,
And she's known now as Mrs. RePeter.

T. A. L.

LIMERICKS.

A young man the fellows called "Peacher"
Once said to his Prof. Mister Beecher,
"Whatever I know,
It's to you sir I owe,"
"Pray don't mention such trifles," said teacher.

Said a man to his lawyer, John White,
"You would make a good soldier, all right:
Were the enemy large,
Why the way that you charge
Would put all of their forces to flight." G. F.

Some Aspects of the Oxford Movement.

III.—SYNTHESIS OF THE MOVEMENT.

PAUL J. FOIK, '07.

It is interesting to watch, step by step, the progress of this theological controversy. The feelings excited by the Tractarians were keenly appreciated by those who saw the dangers that beset the Church. Religion, taking as it does a wide range of activity, has this peculiar characteristic: that every theory respecting it must sooner or later bring it home to the interests of many by some practical application of its principles; and these principles, when they are well welded into a whole circle of prevailing opinion, again reanimate the age in the sweet persuasiveness of poetry and in the sturdy appeals of prose. It was during the opening years of the Movement, when the genius of Oxford was awakening from a sort of antediluvian dream to the fuller consciousness of truth concerning Apostolic Christianity, that Newman gave voice to the sentiment that possessed his soul by writing that immortal song, "Lead, Kindly Light." Note the gentle tone of resignation to the eternal will in this opening stanza:

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!

The night is dark and I am far from home,
Keep Thou my feet; I do not to ask to see
The distant scene—one step enough for me.

One can readily imagine the state of the author's mind when he produced these prophetic and harmonious strains, which Barry has called the "March" of the Tractarian Movement. Deep in the heart of Newman was this strange, indescribable yearning after truth. Others, too, felt its irresistible charm. Some Oxford men were engaged in a study of the early Fathers of the Church, and this research was doing much to mold their religious opinions. There they were gathering the principles and the ideas which in time were to crystallize into firm convictions. The personal consciousness that there must be a securer basis for religion

than that upon which the Establishment now rested, gave inquisitive minds very little repose.

At first, all was mystery to them, but as new vistas of experience were traversed, and as these men penetrated deeper and deeper into the darkness of far distant times, they were rewarded for their perseverance by the clearing away of the mists which shrouded the early ages of the Church. By the light of Eternal Truth they beheld a world of transcendent and infinite beauty. The imaginative sympathy which had slumbered during the entire eighteenth century now revived. The vitiated life of the town was no longer the chief topic that interested people. Grace and beauty were sought in the life of nature, of children and of animals. No more were ordinary respectability and "common sense" morality to be the only religion; for now the heart was opened to the higher and nobler influences of the spiritual world. During their most impressionable years the Tractarians were swept into that tendency toward romantic thought which claimed such men as Wordsworth, Scott, Coleridge and Southey. Of Newman's indebtedness to Wordsworth, Scott, and Coleridge, there is mention made in the "Apologia," and in his "Autobiographical Sketch." Had not the Tractarians been on hand to second the efforts of these writers in behalf of truth, it is altogether likely that the latter would have failed in the important task before them. Through Coleridge the so-called Lake School became more closely affiliated with Oxford. Newman, writing in the *British Critic* of 1839, says, that Coleridge provided a philosophical basis for the Movement. As a philosopher, he held out to inquiring minds a higher standard than they had till now been accustomed to accept. In this way he made trial of his age, and succeeded in interesting its genius in the cause of Catholic truth.

But Coleridge had no direct influence on the Movement. "It is through the poetry of his comrade and disciple, Wordsworth," says Mr. Lilly, "that his metaphysics, stripped of technicalities and presented in a popular form, won the widest acceptance and exercised the deepest influence." With a deliberate purpose and plan Wordsworth

sought the most suitable and complete method of reaching truth and of teaching the beautiful lesson which it contained. In fact, in his Beaumont letters he writes: "Every great poet is a teacher; I wished either to be considered as a teacher or as nothing." He regarded his own poetry from this highly moral and religious point of view. "To console the afflicted; to add sunshine to daylight by making the happy happier; and to teach the young and gracious of every age to see, to think, and feel, and therefore to become actively and securely virtuous," was the soul-inspiring mission he proposed to himself. It is needless to say that such an aim, if closely pursued, would be of great service to the Oxford men, who were directly concerned in the moral and religious development of all England. Naturally there was between the two schools, an affiliation of interests which went beyond a mere uniformity of principles and aims; and, indeed, we have mention of the esteem that John Keble had for the Lake School when he dedicated his "*Prælectiones Academicæ*" to its leader, "William Wordsworth—*viro vere philosopho et vati sacro*." The friendship of Wordsworth for Keble was hardly less sincere. In fact, the great archpriest of letters offered to go over "*The Christian Year*" with a view to polishing and correcting some faults of English.

"Newman, like Wordsworth and Coleridge," writes Gates, "found nature mysteriously beautiful and instinct with strange significance a divinely elaborated language, whereby God speaks through symbols to the human soul. And speaking of Keble, this same writer says: "'The Christian Year' is full of natural sights and sounds as images of spiritual truth." In the *Apologia* this mystical beauty is finely presented. Thus of the angels Newman says: "Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God." Again he says: "What would be thought of a man who, when examining a flower, or herb, or a pebble, or a ray of light, which he treats as something beneath him in the scale of existence, suddenly discovered that he was in the presence of some powerful being who was hidden behind the visible things he was

inspecting, who, though concealing his wise hand, was giving them their beauty, grace and purpose, nay whose robes and ornaments those objects were which he was so eager to analyze." Later, when we are mentioning some of the various outgrowths which may be said to have taken root in the Oxford Movement we shall have occasion to speak of a distinctive school of art which had many of the fundamental principles of the Tractarian and Wordsworthian school. We must, however, content ourselves at present with these few considerations which aim at showing the intelligible connection that the work of the Tractarians had with feelings most characteristic of their time, and which helps us to make comprehensible the Oxford Movement and the Catholic revival, as expression of tendencies widely operative throughout English life and literature.

The principles and ideas which the Tractarians advocated seem to have been plain to them from the very beginning, but they did not know what their real outcome would be. Newman and Froude had early developed the intellectual and philosophical side of the Movement. The two fundamental tenets that were most deeply rooted in their minds, were the sacredness of Tradition and the belief that the Church of England was a part of the ancient Church Catholic. On this latter point the Tractarians found themselves pursuing the same course as Laud and the non-jurors had so tentatively pursued. It was their endeavor to vindicate the Established Church from all complicity with the Protestant sects on the Continent, and to establish her identity if possible with the Church of the Apostles and Fathers. The Tractarians were also opposed to the Protestant Liberalism of Arnold, Whately, and others. The "anti-dogmatic" principles of the Noetics regarded one religion as good as another, while the Tractarian view made dogma the essence of religion. We shall not be surprised that among the Liberals, on account of their latitude of belief, there were various shades of opinion. Further, it was clear to everybody that in time not far distant a declaration of war between the Tractarians and the Liberals must take place.

The Church of England here found herself

in a very awkward position. She had just come to that point at which she must either retrace her steps to a stricter state or go forward into formal latitudinarianism. The champions of Tractarianism adhering unswervingly to fixed dogmatic principles, were ready to fight Liberalism in every shape. The eventful day of the year 1833, which was the formal starting-point of this new revolution, was by strange coincidence July 14, the anniversary of the storming of the Bastille. It was then that Keble mounted the pulpit of St. Mary's, Oxford, and preached his sermon on "National Apostacy." Keble assumed that the Whig Party, exulting over the triumph that the passage of the Reform Bill had caused, were ready now to invade the rights and in fact alter the constitution of the Church of England. He said that it had always been taken for granted by churchmen that England was "a nation which had for centuries acknowledged as an essential part of its theory of government that, as a Christian nation, she is also a part of Christ's Church and bound in all her legislations and policy by the fundamental laws of that Church. When a government and people so constituted threw off the restraint which in many respects such a principle would impose upon them, nay disavowed the principle itself, they were guilty of a direct disavowal of the sovereignty of God. If it be true anywhere that such enactments are forced on the legislature by public opinion, is *apostasy* too hard a word to describe the temper of such a nation?" This was, as it were, the bugle call to let men know that the work of recapturing faith for England had begun.

The first task naturally was the spread of doctrine. The "Tracts for the Times," started by Newman and then continued by himself, Keble, Froude and others, put before the people what the writers believed to be the teaching of the Church of England, with great boldness and precision of statement. In these tracts they upheld Primitive Christianity delivered for all time by the early teachers of the Church. Newman thought Apostolical form of doctrine was essential and imperative, and its grounds of evidence impregnable.

During the first year of the Tracts the

attack of the Liberals in the University began. Dr. Hampden had just published a pamphlet, entitled "Observations on Religious Dissent," in which he contended that religion was distinct from theological opinion. He further committed himself to the statement that "theological opinion, as necessarily mixed up with speculative knowledge, ought not to be the bond of union of any Christian society, or a mark of discrimination between Christian and Christian." As both the Tractarians and the Liberals had about equal influence at the University, it required a vigorous assault to break the latter's power. During the fray Dr. Pusey showed a disposition to make common cause with Newman and his associates. Had Pusey not given his helping hand at this momentous stage, the Tractarians would certainly have failed to make any serious resistance to the Liberal aggression.

It was his influence and example which set others to work in defiance of the principles of the Movement. The cry that immediately arose, as some of the Tracts made their appearance, demanded a precise statement of the position of the Tractarians in their relation with Rome. Many persons feared that the Tracts and the writings of the Fathers would lead to Roman Catholicism. Cardinal Wiseman, then Monsignore, with his accustomed acuteness of mind, naturally saw the course that events must take. He was ready for the occasion with a course of lectures, in which he clearly and vividly explained the doctrines of Catholicism. His authoritative words stirred all England, and were full of significance to the Tractarians, who now saw that they had not only their brethren in the Establishment to contend with but also their old hereditary foes, the Catholics. Such were the circumstances that led Newman to publish "The Prophetic Office of the Church Viewed Relatively to Romanism and Popular Protestantism." This was in substance the "Via Media," a name already applied by some writers to certain Anglican theories. The fundamental principles it wished to embody were dogma, the sacramental system and anti-Romanism.

The first step into the "Via Media" led the Tractarians to the position, as the

Apologia says, that it is a proposition, self-evident as soon as stated to those who have at all examined the structure of Scripture, that the sacred text was never intended to teach doctrine but only to prove it. We can at once see how easily and naturally the Oxford men would move from this first step to the doctrine of Apostolical succession, sacramental grace, the authority of Tradition, and the rest of the High Church system. The "Via Media" thought the English Church identical with the ancient Church, and set up the counter claim besides, which represented Roman Catholicism as having departed from antiquity. But the "Via Media" was at best a paper religion, for it represented no type of Anglicanism then existing in England. The ideal edifice was embellished with things that were inconsistent with the style of the building. When investigation followed that was to occupy the brightest intellects of England for a number of years, the theory which at first seemed to make so dignified and imposing an appearance crumbled as its solidity was tested. The ancient Church was not constructed in accordance with the "Via Media."

The doctrine of the "Via Media" had the effect of arousing many people to inquire what principles the Church of England really possessed. The time for short, stirring appeals was over; the time for controversy had arrived. Had not Pusey introduced a spirit of conciliation among the Oxford men, there would probably have been a different history to the Movement, because the "fierceness" of Newman and the "boldness" of Froude tended to create opposition among many who had hitherto looked with favor on the Tractarians. Even Keble, "the gentle, humble Keble," had learned to give vent to his feelings in most uncompromising language.

When the Movement was nearing the critical stage, Froude was wasting away with consumption. He died just as Pusey was coming to the front. Thus we may say that the Movement lost one zealous advocate and gained another at the same time. One of the most startling events that followed the death of Hurrell Froude was the publication of his "Remains," by Keble and Newman. The moment that the edition

came from the press it created a violent outcry. It gave the bold utterances of a young enthusiast, who in maturer age would probably have toned down his judgments. Dr. Overton, Canon of Lincoln, writes: "One can conceive the horror with which such sentiments would be read by men with whom 'our happy Establishment in Church and State,' 'our glorious Reformation,' and 'our Martyred Reformers' were almost articles of faith."

The first part of the "Remains" was published in 1838. The same year William George Ward openly made his avowal of adherence to the Newmanite party. The ranks were soon to be swelled by other men, many of whom had already developed distinctly Roman sympathies. Newman writes in the Apologia: "A new school of thought was rising, as is usual in doctrinal inquiries, and was sweeping the original party of the Movement aside and was taking its place." This Movement within the Movement, if we may so call it, claimed such prominent members as Oakley, Faber, Morris, James Anthony Froude, and others. From this time on, the tendency towards Roman Catholicism was remarkable.

The new school felt a certain desire for the reunion of Christendom. They were all filled with admiration for certain saints of the Roman Church, and they loved the principle of the monastic life which had no counterpart in post-Reformation Anglicanism.

The change of ideas regarding Anglicanism is sufficiently shown in comparing the later with the earlier Tracts. An altered spirit is also discernible in the Preface or the second part of Froude's "Remains" published in 1839. "The editors," one passage ran, "by publishing (Mr. Froude's) sentiments so unreservedly, indicated their own general acquiescence in the opinion that the persons chiefly instrumental in the Reformation were not, as a party, to be trusted on ecclesiastical and theological questions, nor yet to be imitated in their practical handling of the unspeakably awful matters with which they were concerned."

During the summer of 1839 Newman was engaged in a deep study of the Monophysite controversy. Here his most cherished principles, which had been the foundation of the "Via Media," received a very severe

blow. The defence of Anglicanism by an appeal to antiquity could no longer be consistently maintained, for the Monophysites of the first ages presented a parallel case to the modern Anglicans. The early Church regarded the Monophysites as heretics, therefore the Anglicans must find themselves in the same position. An article in the *Dublin Review* by Cardinal Wiseman came to Newman's notice, and this caused him additional uneasiness. In fact, he confided to a friend, expressing the harrowing doubts that filled his mind. He said that "a vista had been opened before him the end of which he could not see." Newman's faith in the Anglican cause was from that time shaken. "He never settled down exactly into his old position," writes Mr. Wilberforce. "Before August 1839 he had always both spoken and written of the Roman Church in the strong language of condemnation, which he had learnt from the great Anglican writers, of whom it may be said that, however Catholic on any other subject, the very mention of the Pope acted as a chemical test to precipitate in a moment their latent Protestantism. He no longer maintained the 'Via Media' or attacked Rome as schismatical. His new position was that 'Rome is the Church, and we are the Church,' and there is no need to inquire which of the two has deflected most from the Apostolic standard. This view he puts forward in the article on 'Catholicity of the English Church,' which appeared in January 1840, and was the first result of his restored tranquillity of mind."

By men like Ward, whose whole sympathies were with Rome, the stray symptoms of doubt and uncertainty that continued to exist in Newman's mind were quickly detected. To them this hesitation seemed peculiarly a consolation and a hope. Ward was so much taken up with Catholic symbolism and Catholic theology that his son writes "that he literally buried himself in the works of Aquinas and Bonaventure and the great Spanish theologians of the sixteenth century, and laid the foundation at this time of the deep and wide theological learning which he attained to later." The other Tractarians, too, had learned to love Roman literature and liturgy, a matter which naturally aroused the heads of the

University and many bishops throughout the land. The tendencies of the Tracts were vigorously attacked by the Bishop of Oxford. "The University authorities," writes Wilfred Ward, "failed to understand either the depth or strength of the forces impelling the Movement, or the latitude on the Catholic side which must of necessity be tolerated if the history of the English Church and of the Catholic party from the first included in it, were impartially reviewed."

The clouds of the storm that was soon to burst upon England were already discernible. The difficulties which confronted Newman in his endeavor to justify the position maintained by the Church of England and that which was held by the Church of Rome were difficulties which were not to be disposed of easily.

(To be continued.)

The Golden Mean.

GEORGE FINNIGAN, '10.

(Horace, Odes II, 10.)

FRIEND Licinius, filled will your life be with gladness,
If you drive not too far on the high seas of life,
Nor yet press too close the dark shore in misfortune,
While cautiously fearful of storm and of strife.

The man, who in life looks for moderate riches,
From the toil and the want of the lowly is free;
And, prudent, he seeks not an opulent palace,
For he knows that the fool-world will envious be,
The wind shakes the tops of the loftiest pine trees;
The higher the tower the greater the fall;
The summits of mountains are oftenest smitten
As lightning darts forth at great Jupiter's call.

A well-prepared soul ne'er despairs during trials,
But fears in prosperity Fate's fickle hand;
The same Jove that brings the bleak winter upon us,
Removes it and spreads the fair spring o'er the land.
If it's ill with us now, let us look to the future;
Our pains and our troubles must soon from us go.
Sometimes fair Apollo, the lyric muse, rouses
From silence, nor always is bending his bow.

When things go against you be yet in high spirits,
Undaunted, in trial you never will fail,
And wisely, too, lower your sails from the breezes,
They are apt to be swelled in a prosperous gale.

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Notre Dame, Indiana, October 19, 1907.

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—It is now fourteen years since Father Edward Sorin experienced for the last time the joys of Founder's Day at Notre Dame.

The Feast of St. Edward Founder's Day. was kept as Founder's Day during Father Sorin's lifetime, and is still commemorated as such in memory of the man to whom Notre Dame owes its existence. This year, as usual, the day was observed in a special manner. Solemn High Mass was celebrated by Father Cavanaugh, assisted by Father Quinlan as deacon, and Father Farley as subdeacon. The sermon was preached by Father French. At noon the President of the University took dinner in the Carroll Hall dining-room, and at the conclusion of the meal made a speech which had for its theme "Character Formation." The dining-room was tastefully decorated, and music was sweetly discoursed by the University Orchestra. In the afternoon all repaired to the church for solemn services in honor of the Holy Rosary. Here again there was a special recognition of the feast. Flowers were banked about the statue of St. Edward, and in front of it there was the cheerful glow of many candles. The customary field sports, which constitute part of the celebration, were postponed till Thursday. Founder's Day revives many splendid memories and carries the mind back to the times when Father Sorin's venerable presence was an inspiration to all.

—If there is anything that adds tone and pleasure to university life it is music—music of any kind, but especially such as is rendered by a chorus or glee club.

Anent the Glee Club. Now that the Glee Club is to be a reality, let it be the best possible; if there are any who know how to sing or any who feel that they could with practice become proficient in vocal music, let them come forward and make the club a success. There is no reason why the Glee Club should not thrive as well as any other association.

—There is more to a man's education than a "degree"—no matter how well earned it is. To book knowledge must be added

The Social Element in Education.

a fine sense of sociability and a fair appreciation of the rudimentary requisites appertaining to the social world. The ever-growing intercourse between man and man, state and state, nation and nation, has made intensely imperative the establishment of certain standards of sociability by which men may be guided in their dealings with other men. Nations have become better acquainted and are more friendly than formerly. Balls, dinners, and receptions are given. Hence the necessity of knowing, in some part at least, the rules and practice of politeness, table etiquette, and refined manners; above all, one ought to possess that quiet poise and self-possession which will at all times and under any circumstances put one's guests at ease.

In America the average student entering college as a freshman places his social expectations for the coming four years on a par with the book lore he proposes to acquire; many give to the Social Element even the more important position; some few give to the side of technical development the whole of their attention. The results are varied. They run the gamut of personality from the rah, rah, rah! college man, with nothing in him but noise, to the profound philologist or mathematician and the social bore.

At Oxford each hall is in itself an educational unit called a college, and its students are required to maintain a more or less

intimate social comradeship. The *bon hommerie* is covered with a veneer of formality, 'tis true, but that is a characteristic of the English people; it is not, however, a great fault, but rather a step toward the true condition we are striving to attain. All the students of various colleges are required to attend meals each in his own college in common at least twice each week, and this regulation is so stringent that a man's graduation depends upon it. Students are also required to visit and to be visited by their classmen; these visits, as a rule, take the form of breakfast calls. No distinction as to nationality, creed, wealth or previous social prominence may be made; all are on equal footing. That the system is productive of good results may readily be seen from the class of students graduated from Oxford's halls,—gentlemen evenly balanced and well poised, not mental prodigies and social abnormalities.

—We hear so much about progress that matters pertaining to progress are likely to be less fascinating than they should be. The advancement and

The Clermont
and
the Lusitania. development of the age is so amazing and conspicuous that we can not help talking about it. And

every now and then something occurs to remind us of what great strides the old world is making. The celebration of Robert Fulton's Day at Jamestown was one of these reminders. At Hampton Roads were assembled types of every kind of steam craft afloat. And when one imagines the Clermont, which made its first trip on the Hudson, beside the Lusitania, and then stop to consider the vast step taken in the line of ship building during the last century, it is hardly possible to keep from commenting on it. It is interesting, after surveying the last hundred years, to speculate on what may be seen at the end of the next hundred, or in fact, at the end of the next twenty-five or fifty years. We who live in this remarkable age ought never tire of life. There is always something new. What to-morrow may bring is the conundrum of to-day. And what will be seen when the curtain of the next century rises is surely worthy of our speculation.

Oratory and Debating.

The candidates for the University Oratorical Contest should lose no time in getting into shape. The contest itself takes place on Dec. 7, but it will be preceded by preliminaries. There should be a large number competing, and the work should be of a kind that would make it sufficient reward to get a place in the final contest. Prof. Farrell of the Elocution Department will gladly give assistance to any competitor, though, as heretofore, each one is at liberty to seek help from whom he will.

The men who are to enter the Inter-Hall Oratorical Contest should be at work now. As was clearly shown last year, the winner must have a good oration and be able to deliver his speech in pleasing form. The contest is open to all students under Sophomore standing.

The Inter-Hall debating proved a success last year because each Hall worked hard, and the winning team was a matter of doubt till the final debate was held. The teams representing the various Halls should be chosen before the December examinations, so that the actual debates can take place early in 1908. This means organization and work now, for a debater is not the product of a few weeks. Steady effort at getting rid of many undesirable defects in argumentation, delivery and all that goes to make a debater, must be used before results can be expected. The gain, however, is worthy of the effort. All the students of each Hall, under Sophomore standing, are eligible for those debates. The question to be debated this year is the following: Resolved, That the governor of a State should not have the power of pardon.

The literary and debating societies are now organized, and with the proper spirit and enthusiasm there should be many useful and pleasant hours. The benefit of these societies for personal improvement and for a healthy interest in the Hall in which a student lives, can not be disregarded by the earnest worker. To give the fullest opportunity for development, the professor of Elocution and Debating will give personal attention each week to the men who are to take part in the program.

A Welcome Jubilee Visit.

It is seldom that a visitor brings with him more sunshine than did the Honorable William J. Onahan, who came to us last week to celebrate the golden jubilee of his first coming to Notre Dame.

It is fifty years since Mr. Onahan first met Father Sorin and began with him and his associates a friendship that neither time nor vicissitude has been able to diminish. Our *Alma Mater* has shown her pride in Mr. Onahan by admitting him to a place among her Doctors of Law, and especially by conferring upon him her highest token of distinction, the Lætare Medal. She has witnessed with pride and joy his growth in public favor and confidence, and when one after another his signal services to the Church and to country focussed upon him the attention of his fellow-citizens, nowhere was the glow of pride warmer than at Notre Dame.

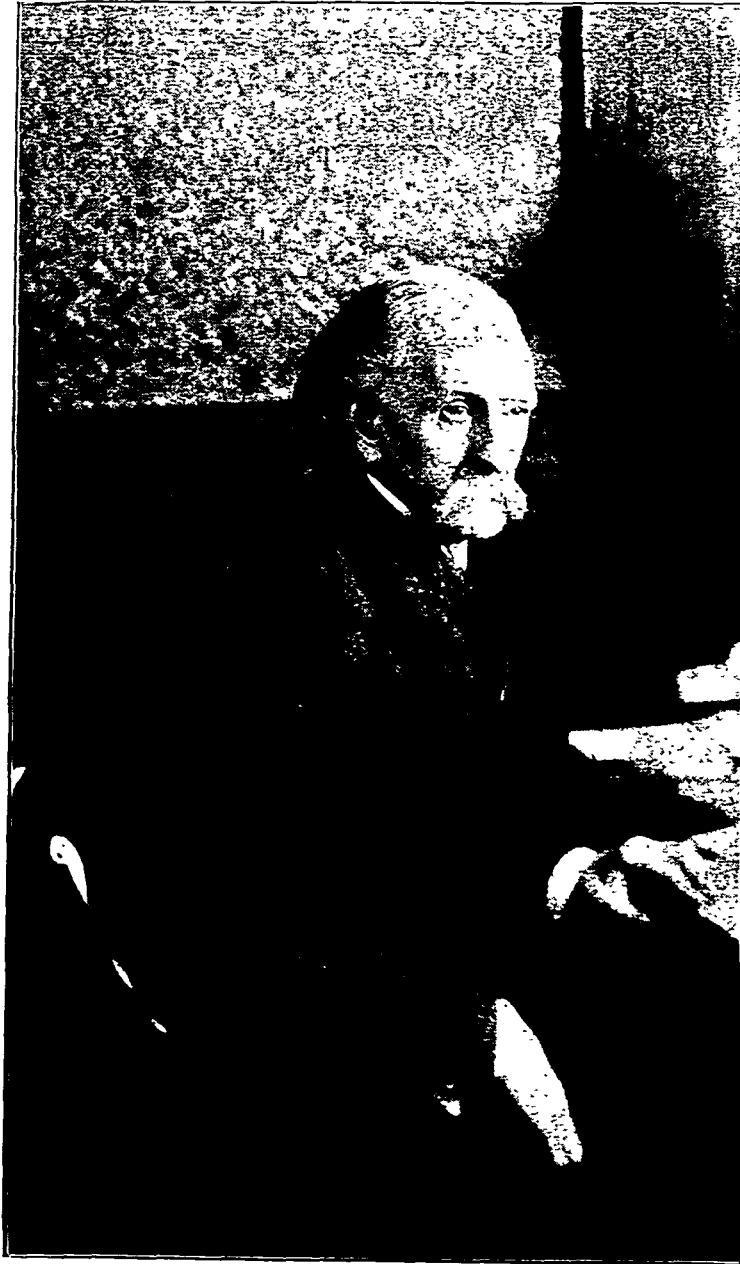
Born in Ireland, Mr. Onahan came to Chicago in 1854, and at an astonishingly youthful age became a prominent figure in the city and among the Catholic people of the United States. He has been a member of the school board of Chicago, president of the Public Library, for six years City Collector and for two years City Comptroller. He organized the first general Catholic Congress in Baltimore in 1889 and the Columbian Congress in Chicago in 1893. For these great services chiefly, Leo XIII. made him a member of his own household.

On the other hand, Mr. Onahan has

witnessed with singular pride the growth of our *Alma Mater* these last fifty years. Notre Dame was still a modest institution in 1857, but under the blessing of God, the direction of holy and brilliant men, and the co-operation of the Community (which has from the beginning manifested a rare devotedness) the University has extended its influence far beyond the confines of her beginning and is every year multiplying her buildings.

The coming of Mr. Onahan under these circumstances, therefore, is a notable event. Apart from the charm and inspiration that his presence always gives, there is the historic interest of those fifty years of unbroken friendship and service. Occasions were many on which he proved his loyalty in unmistakable ways in the past, and it is a source of pride and inner strength for the University to-day to feel that his interest has not abated.

Personally, he is a picturesque figure with a spirit of knighthood as strong in his bosom as ever it was among the princes of chivalry. He is a lover of the best books and he



haunts the old stores that bookmen know in Chicago. His scholarship is a thing to marvel at when one considers the busy currents in which his life has flowed. His days are spent in serenity and aloofness from the rush and bustle of the world, but they are full of service still, and many a good cause finds in him a noble champion and supporter. Few men are so beloved by so large a circle. May he long be spared to the Church, the country, and his friends!

Athletic Notes.

N. D. 32; P. AND S., 0.

The Varsity had little trouble defeating the Chicago Doctors in the opening game of the season last Saturday by the score of 32 to 0. The visitors were outclassed at every stage of the game, and only once during the entire contest did they make first down. Owing to the bad weather it was impossible to play fast ball, and although the score was fair, considering the weather, had the day been bright and clear instead of rainy, the score would have been about twice as large.

A detailed account of the game would read something like this: Callicrate gained twenty around left end; Ryan circled right end for fifteen; Cripe bucked off tackle for ten; McDonald tore through centre for twelve, etc., as there was nothing to the game but long runs by the Varsity backs and ends. Capt. Callicrate ran around the ends at will, gaining all the way from ten to fifty yards at each attempt; Ryan twice ran over half the length of the field for a touchdown, but each time he was called back for doing something that Hoyle forbids. The work of the entire backfield was all that could be asked, and, although they did nothing bad, they did not do anything especially good. Munson put up a star game at centre and proved that he will make a fast man in the new position. Dolan made a couple of good tackle-around bucks, and Doyle was a regular eagle-eye when it came to falling on the ball. As a whole, the game did not prove much as the Doctors were in such miserable condition that they did not give the team a good work out.

Line Up.		P. and S. (0)
Notre Dame (32)		
Wood, Diener	R. E.	Meecham
Dolan	R. T.	Smejkal
Hague	R. G.	Elliott
Munson, Mertes	C.	Clark
Doyle, Dugan	L. G.	Stoddak
Dillon	L. E.	Kraut
Schmitt	L. T.	Hutchison
Ryan, Berteling		Donahue
Callicrate	Q. B.	Pugh
Duffy	R. H. B.	Fragner
Cripe	L. H. B.	Mortison
Miller, McDonald	F B.	Winters

Touchdowns—Doyle, Callicrate, 2; Ryan, Miller, Schmitt. Goals—Munson, Ryan. Umpire—Draper, Notre Dame. Referee—Mortison, Hess. Head linesman—Lantry, Notre Dame. Timer—Dwan, Notre Dame. Time of halves—20, 10 minutes.

Captain Callicrate proved that he has lost none of his cunning when it comes to getting around the ends.

Ryan played a star game at quarter while he was in, and makes a good successor to ex-Captain Bracken, playing the same kind of an open game.

"Bill" Schmitt, playing his first Varsity game, made a good impression. And Burdick also showed much promise, the same being true of Woods.

"Doc" Berteling, who went into the game at quarter in the second half proved that he can be relied upon to fill in at any time.

The Varsity's stock took a slump when "Nick" Doyle departed for Chicago Monday. Doyle appeared to be one of the best linemen in the squad.

Sam Dolan, who has been patiently waiting for his game knee to get out of gear in order that an operation may be performed upon it, was rewarded Monday afternoon. While he was charging the bucking machine the knee "flew out," and he is now in the hospital, the operation having been performed. With good luck, Dolan will be in shape for the Indiana game.

FALL HANDICAP TRACK MEET.

Coach Maris presented a good program on Cartier Field last Thursday afternoon. The track and field were in the best possible condition, and the day was an ideal one for the meet. Moriarty was the star performer, capturing 18 points. Shafer won second honors; his time in the 220 yard dash was probably the best performance of the meet. O'Leary squalled Shafer as a point-winner through an accumulation of seconds and thirds. Cripe ranked third in point-winning. Devine in the half mile and Roach in the mile showed good form. Scales and Keach were too heavily handicapped to win the events in which they were entered. A complete list of the winners of first, second, and third places will be published in our next issue.

From now on the track men will turn their attention to cross-country running in preparation for a contest on Thanksgiving Day. Prizes will be awarded in addition to a cross-country monogram; the latter will consists of three C's and an arrow.

A Page's Notes.

As a result of late elections in a good many states, there was some commotion in the house at the beginning of Wednesday's session. About twelve representatives took up their hats, coats and dinner pails when the whistle blew, and started up to the Senate. The same number of new men came in on the floor, and the mill went on grinding without many hitches, almost as if nothing had happened. I say "without *many* hitches," because the worthy sergeant-at-arms was missing, and so were McKenna and McNally, all of whom are necessary to the smooth running of legislative machinery. We need Hutchins to tote bills and to distribute the records; we need McKenna to raise technical points of order, and McNally to suppress McKenna with his withering glances. It's rumored that "Shiver-with-me" stayed away because he had to shine his shoes for an affair that night. The sergeant-at-arms is on his annual vacation.

When the members had their chairs tilted back to the proper angle, their cuspidors arranged at a convenient striking distance, and their feet properly crossed on the desk in front, the old presidential impeachment gag—that frittered away so much time last year—was taken off the table and circulated again in print. The usual amount of wrangling over, Mister Speaker declared Fox, McElroy, Wenninger and McKenna,—with the emphasis on Fox,—a committee to prepare and to present articles of impeachment to the upper house.

Next, somebody had enough mercy on the national university measure to pick it out of the waste-basket and to smooth out the wrinkles with a pile of amendments. The bill was finally shunted off onto a side track and won't come back on the main line till a lot of through-freight is rolled out of the way.

One of the brakemen who helped switch the university measure deserves some mention. He's got a good many of the old men backed off the boards when it comes to voice and delivery, and he holds his own with any of them when it comes to thought. Here's to you, Langdon, you're sure a winner and you're bound to make good.

Personals.

—Patrick Beacom, '06, is employed by the Phillips Drug Co. at Indiana Harbor.

—Oscar Georg, '05 was among the recent visitors to the University. Oscar is in the drug business at Indiana Harbor.

—Stewart Graham, student '06-'07, was a welcome visitor at the University last Sunday. Stewart is now in the employ of the Michigan Central Ry. with headquarters at Detroit.

—We take pleasure in announcing the recent marriage of Miss Gertrude C. Markel to Mr. John J. Wentland. John is employed in the SCHOLASTIC press-room, and is therefore entitled to most hearty congratulations.

—The Kinsella boys, William and Dalton, who were students here four years ago, made an automobile trip from their home in St. Louis to visit their former teachers and friends at the University. They are now in the tea and spice business with their father.

—An injury received in a runaway prevents William Frawley of Deadwood, South Dakota, from returning to the University this year. William was accompanying his mother when the accident occurred, and both escaped with slight inconvenience. Both the Frawley boys will return to the University next year.

—Arthur W. Stace, '97, continues his triumphal course as playwright. A one-act piece of his was put on recently in Grand Rapids under the management of Hal Davis. The title of the play is "The Fall of '64," and its development shows in the author a remarkable knowledge of dramatic technique. The newspapers of Grand Rapids have been very enthusiastic in reporting it.

—Two members of the '03 class have been added to the list of Benedicts. According to cards of announcement recently received Mr. Franz J. Petritz and Miss Mary Schmauss were united in the holy bond of matrimony at Rockford, Illinois, on the fourteenth of August; a similar event took place at Chicago, Illinois, on the second day of the present month, when Thomas H. Cahill and Miss Cora Jenson were married. *Ad multos annos!*

Local Items.

—The Philopatrian Society accompanied the Carroll football team to Niles Oct. 10, and showed the right kind of spirit in their rooting.

—The annual Brownson-Corby football game was played October 13, and resulted in a victory for Brownson with a score of 15 to 4. Moloney was the star performer.

—The Hon. Abraham L. Brick has notified us that the lakes at Notre Dame will be stocked with young fish this fall. The Dept. of Commerce and Labor has promised to make a shipment within a month.

—The south section of the basement in Sorin Hall has been converted into a store-room for the library; the east section has been converted into rooms for students and has been labelled Number "Minus One."

—Mr. Arnold, the instructor in dancing, will be in the St. Cecilian Room, Number 21 in the Main Building, at 8 o'clock this evening for the purpose of meeting those who intend to be members of his class.

—On Thursday the Brownson Glee Club was organized. Mr. Justin Maloney was elected president, and Mr. Claude Sorg was chosen as secretary-treasurer. Twenty-six members were present at the first meeting.

—Announcement is made of an increase in the collection of models used in the department of artistic drawing. Professor Worden will need larger quarters if the already large supply of plaster casts receives further increment.

—Local items may be placed at the entrance to the Students' Office in a box marked "SCHOLASTIC." All communications must be signed and dated. Those who wish to confer with the editor will call at room 22 in the Main Building.

—Jack Frost paid us a vigorous visit last Monday morning just to show us what he could do. The landscape gardener was not caught napping this time, and consequently is not depressed as he looks on the withering remnant of plants and flowers.

—The Rt. Rev. J. H. Alerding conferred minor orders and subdeaconship upon Dr. J. Delaunay, C. S. C., last Wednesday morning. The ceremony took place at St. Patrick's Church, South Bend. The Rev. Dr. Delaunay is one of the popular prefects of Corby Hall.

—According to a recent action of the University council there is to be a property room extension of Washington Hall. That such an addition has come to be a necessity is a proposition which the scene shifter takes for granted.

—The "Discovery Day" banquet of the

Knights of Columbus was attended by several members of the faculty and students. Fathers Cavanaugh and Schumacher responded to toasts, Father Cavanaugh speaking on "The Knights of Columbus and Education," and Father Schumacher speaking on "The Papacy."

—At the Alumnæ banquet at St. Mary's Academy the Very Rev. Fathers Morrissey and Cavanaugh and Doctor Monaghan responded to toasts. The President of the University also delivered the Memorial Sermon on Tuesday, and our lecturer on economics addressed the Alumnæ in St. Angela's Hall Wednesday morning.

—At a recent meeting of the Engineering Society the following officers were elected for the ensuing year. Prof. Jerome J. Green, honorary president; Prof. J. D. Sinnott, honorary vice-president; James A. Toohey, president; Edmund V. Burcher, vice-president; Leo J. Cleary, secretary and treasurer and John Coggeshall, sergeant-at-arms.

—Old students can scarcely help observing the change which has been introduced at Notre Dame in the matter of Church music. Under the direction of the Very Rev. G. Français, Superior-General of the Congregation of the Holy Cross, the choir has been trained for the singing of plain chant. Commendable success has been attained in the difficult undertaking.

—The Brownson Literary and Debating Society has increased its membership according to reports of its second regular meeting which was held Oct. 10. At this meeting the society was addressed by Sam Dolan and Harry Miller, who were members last year, and by Bro. Alphonsus, the director, who advocated the reading of good literature, development of manly character, and energetic practice in debating.

—Brother Cajetan is faithful to the old traditions of Notre Dame in the matter of Founder's Day field sports for the Minims. Dashes and hurdle races, sack races and bicycle races were the leading features of the program carried out last Thursday on St. Edward's campus simultaneously with the Varsity track meet on Cartier Field. A list of the winners will be published next week.

—The department of architecture at the University has been receiving some special attention of late at the hands of carpenters and painters. Those who remember the room formerly used for mechanical drawing will call to mind that on account of its position it was considerably shut off from the daylight. This accounts for the fact that a large skylight is prominent in the list of improvements made in the room. Professor Adlesperger experiences much satisfaction in the results of the renovation.

—Carroll Hall has been represented in several football games of which no special report has yet been made. On Sept. 22, Carroll Hall defeated a South Bend team. Score, Carroll, 33; S. B., 6. Sept. 29 Carroll Hall was defeated by a South Bend team, and again on Oct. 6, the score being 2 to 5 and 6 to 10. Four days later the heavy Niles High School team defeated Carroll Hall to the tune of 17 to 0. On Oct. 13 there was a game with the Mishawaka High School, the result being a victory for Carroll Hall by a score of 23 to 0. Captain McLain is keeping his schedule well filled.

—Two precious photographs were recently removed from the wall of the stairway leading to the St. Cecilian Room. One represented the Marriage Feast in Cana, and the other Baltassar's Banquet. Both were sent from Rome thirty-five years ago by Father Sorin to Father Lemonnier as specimens of work done by Gregori in the line of historical painting. They are unique because they were the only copies ever made of the original paintings. It is presumed that some one removed the pictures from the wall to have them cleansed of the dust of more than a third of a century. If so the person will confer a favor by returning them immediately. They belong to the Gregori Collection which will be incomplete without them.

—The International Law and Consular Service class bids well to become one of the most popular and interesting classes of the University. Dr. Monaghan, himself in the consular service for a number of years and a close follower of all international movements, has organized the class with the hope that the ambitious student may be given the right kind of a start in this department of public life. The lecture work takes place once a week, on Friday evenings, and is calculated not only to show the difference between the consular service and the diplomatic service, as was done in the first lecture, but also to go into such details as may give the student a working knowledge of the consular service.

—On Father Mathew's feast-day, Thursday, October the tenth, the "Holy Cross Total Abstinence Society" held its formal opening services. At the solemn Mass of Exposition the president, Mr. J. J. Boyle, delivered a well-prepared total abstinence sermon. In the evening there were special exercises commemorative of the occasion. Prominent among the numbers of the program were Mr. G. Finnigan's "Ode to Father Mathew" and Mr. P. Hebert's essay on "Cardinal Newman as a Total Abstinence Worker." The most important number, however, was a lecture by Dr. Monaghan. Earnestness and sincerity characterized his discourse, which was happily and effectively

illustrated. The society numbers more than a hundred life members. Success to the Total Abstinence Movement.

—The organization of St. Joseph's Literary and Debating Society took place Wednesday evening, Oct. 2. The following officers were elected for the ensuing year:—President, John V. Diener; vice-president, Francis X. Cull; secretary, Edward P. Cleary; treasurer, William C. Schmitt; sergeant-at-arms, Joseph Biro; spiritual advisor, Rev. M. Schumacher; director, Brother Florian. The first formal meeting took place Wednesday evening, Oct. 9, the program consisting of a mandolin solo by Edward Perry, an address on "The Spirit and Purpose of Our Society" by Francis Cull, an oration on "Child Labor" by Carl Scholl and a recitation by Elmo Funk. In conclusion, the Chinese and Japanese exclusion law was laid before the house for general discussion.

—The University Glee Club has begun work with a membership of over fifty. This number will be increased before long by recruits from the Hall Glee Clubs. There is an abundance of musical talent at the University and we expect to see it developed in the Hall Glee Clubs. Each Hall will have its own director and each member of the Hall will be given a chance to show what he can do along musical lines. Special attention and direction will be given this work by Prof. M. Shea. The Hall Glee Club ought to contribute largely to many pleasant evenings (that should come round frequently) in the Halls; it should be a feeder for the Varsity Glee Club and likewise make its presence felt in the athletic field.

—The announcement of the wedding some days ago of one of our local printers was the signal for a demonstration of good-fellowship. According to our special reporter, the committee on decorations was fully prepared to give the bridal couple the right kind of "send-off" and would have succeeded admirably if the bridal couple had come the committee's way. The splendid carriage in which the bride and groom had come was stationed in front of the church, awaiting the return of the happy pair. In due time the ceremony was finished, and the friends and relatives of the newly married couple came out from the church; among these was an elderly couple who took possession of the carriage which had been watched so diligently by a group of fun-seekers. Among these was the kodak man from Belgium who seemed as much astonished as if he had been the personification of Rip Van Winkle. He awoke from his dream just in time to get a distant view of the bridal party in a less pretentious vehicle which swept from the rear of the church where it had been kept in secret waiting.